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THE WORLD CONFERENCE
FOR THE CONSIDERATION OF QUESTIONS TOUCHING FAITH AND ORDER

REPORT OF THE JOINT COMMISSION TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH 1916

Ἵνα πάντες ἓν ὦσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

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[31]

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Copies of this and of any other publications by the Commission may be had on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

Names are not entered on the permanent mailing list to which all publications are sent, unless the Secretary receives a personal request; but the Commission is glad to enter on that list all who will write to the Secretary that they desire to receive future publications.

A full list of the publications of the Commission will be found on page 33 of this Report. Those who have not received all of them may obtain missing issues by applying to the Secretary.

REPORT OF THE JOINT COMMISSION TO THE GENERAL CONVENTION OF THE PROTESTANT EPISCOPAL CHURCH: 1916

THE Joint Commission, appointed by the General Convention of 1910, to bring about a World Conference for the consideration of questions touching Faith and Order and to ask all Christian Communions throughout the world, which confess our Lord Jesus Christ as God and Saviour, to unite with us in arranging for and conducting such a Conference, begs leave to present the following report to the General Convention of 1916.

The death on April 29, 1914, of the Rev. William M. Clark, D.D., deprived the Commission of a member who was greatly interested in its efforts.

The Hon. Horace H. Lurton died on July 12, 1914. His arduous labors as a Justice of the Supreme Court of the United States had made it impossible for him to attend a meeting of the Commission.

The Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette, was elected a member of the Commission on January 29, 1914, and the Hon. Lawson Purdy, LL.D., on April 8, 1915.

Under Special Act, chapter 71 of the Laws of New York, approved March 23, 1914, the Commission was incorporated and adopted a Constitution of which the first two sections are as follows:

"I. Those persons who from time to time through appointment by or under the authority of the General Convention of the Protestant Episcopal Church in the United States of America shall constitute the Joint Commission of the Protestant Episcopal Church in the United States of America to arrange for a World Conference on Faith and Order, shall be the members of this Corporation, and any person who shall cease to be a member of said Commission shall *ipso facto* cease to be a member of this Corporation. A member may be removed by vote of the Corporation.

"II. The enactments or other directions of the General

Convention of the Protestant Episcopal Church, relative to the Joint Commission to arrange for a World Conference on Faith and Order, shall be binding upon this Corporation."

The Treasurer has submitted detailed reports at every meeting of the Commission and of the Executive Committee. A summary statement of his receipts and disbursements is appended hereto.

Since the date of the Report to the General Convention of 1913, twenty-eight additional Commissions or Committees have been appointed to coöperate with this Commission in arranging for and conducting the World Conference, making a total of fifty-eight Commissions and Committees thus far appointed throughout the world. The complete list up to August 1, 1916, is as follows:

ANGLICAN

The Protestant Episcopal Church in the United States of America.

The Church of England in Canada.

The Church of England in Argentina.

The Church of England. A Committee appointed by the Archbishops.

The Church of Ireland.

The Episcopal Church in Scotland.

Nippon Sei Kokwai.

The Chinese Church.

Church of England in India.

Church of the Province of South Africa.

The Church of England in Australia and Tasmania.

The Church of England in the Diocese of Adelaide.

BAPTIST

Northern Baptist Convention (U. S. A.).

Southern Baptist Convention (U. S. A.).

Seventh Day Baptist General Conference (U. S. A.).

Free Baptist Conference (U. S. A.).

Baptist Union of Great Britain and Ireland.

CONGREGATIONAL

National Council of Congregational Churches in the United States.

Congregational Union of Canada.

Congregational Union of England and Wales.

Congregational Union of Australasia.

Congregational Union of New Zealand.

Congregational Union of South Australia.

DISCIPLES

The Disciples of Christ (North America).

Churches of Christ in Great Britain.

Disciples of Christ in Great Britain.

Churches of Christ in New South Wales.

Churches of Christ in Victoria.

FRIENDS

Society of Friends in America.

Society of Friends in Great Britain.

LUTHERAN

General Synod of the Evangelical Lutheran Church in the U. S. A.

General Council of the Evangelical Lutheran Church in North America.

The General Council has appointed "a Committee on the Unity of Faith which shall be authorized, without participating in the organization or arrangement of any conference, to present and set forth the Lutheran Faith, touching particular doctrines, either independently, or when they are under discussion in any gathering or conference, without, however, granting the committee any power of association, arrangement, fellowship or practical direction, but confining it to the one specific function of witness and testimony to the Faith that is in us, and which we rejoice to confess, and to have tested, before all the world. The said committee

shall be a standing committee of the General Council, to be reappointed at successive conventions, as the Council may direct."

METHODIST

Methodist Episcopal Church (U. S. A.).

Methodist Episcopal Church, South (U. S. A.).

Methodist Church in Canada.

Wesleyan Methodist Conference of England, Scotland and Wales. By arrangement, this Commission acts also for the Methodist Church in Ireland.

Primitive Methodist Church (England). A Sub-Committee empowered to keep before it the matter of the proposed Conference on Faith and Order, so as to remain in touch with the promoters and with the other Churches and to report the progress of the negotiations.

Victoria and Tasmania Conference of the Methodist Church of Australasia.

New South Wales Conference of the Methodist Church of Australasia.

South Australia Conference of the Methodist Church of Australasia.

Queensland Conference of the Methodist Church of Australasia.

MORAVIAN

Moravian Church in America, Northern Province.

Moravian Church in America, Southern Province.

Moravian Church in Great Britain and Ireland.

OLD CATHOLIC

The Old Catholic Churches in Europe.

PRESBYTERIAN AND REFORMED

Presbyterian Church in the U. S. A.

Presbyterian Church in the United States.

United Presbyterian Church of North America.
Reformed Presbyterian Church in North America.
Reformed Church in the United States.
Reformed Church in America.
Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section.
Presbyterian Church of England.
General Assembly of the Presbyterian Church in Ireland.
Church of Scotland.
United Free Church of Scotland.
General Assembly of the Presbyterian Church of South Africa.

South India United Church.

Thus we have secured the coöperation of many of the important Communions of the world, although we have not yet formally approached the Roman Catholic and the Holy Orthodox Eastern Churches and those on the Continent of Europe, except the Old Catholic Churches of Europe who have appointed a Commission. Correspondence with eminent dignitaries of the Roman Catholic Church and of the Holy Orthodox Eastern Church of Russia, and with distinguished members of the Protestant Churches on the Continent of Europe, and favorable comment on the project by ecclesiastical reviews of the Russian Church, the Greek Church in Athens and in Alexandria, and of the Roman Catholic Church in Spain give ground for hope that, when peace is established, we shall have the coöperation of most, if not all, of the Churches of Europe and the East. His Holiness Pope Benedict XV, through Cardinal Gasparri, has expressed his deep interest in the movement and has promised his prayers for its guidance.

In 1914, the Commission had arranged to send a deputation consisting of the Rt. Rev. C. P. Anderson. D.D., Bishop of Chicago; the Rt. Rev. C. B. Brewster, D.D., Bishop of Connecticut; the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania and the Rev. William T. Manning, D.D., to seek the coöperation of the

Churches of the Continent of Europe and the Near East and of the Roman Catholic Church. The European war broke out a few days before the deputation had intended to sail and, of course, their visit had to be postponed.

At their request and in preparation for their visit, the Secretary had written to leading men in the various important Communions coming within the scope of the Conference in Armenia, Austria, Belgium, Bohemia, Bulgaria, Denmark, Egypt, Finland, France, Germany, Greece, Holland, Hungary, Italy, Jerusalem, Montenegro, Moravia, the Netherlands, Norway, Roumania, Russia, Servia, Sweden, Switzerland and Turkey (Constantinople). A tentative itinerary had been arranged, covering the countries of Northern, Central and Western Europe, including Russia.

The Commission has continued the publication and distribution of literature and is endeavoring to secure a wider use of the Manual of Prayer which it issued in 1915.

Several meetings have been held with those members of the Advisory Committee who could reach New York. That Committee is composed of one or more members of each of the Commissions or Committees who can keep, by correspondence or in person, closely in touch with this Commission or its Executive Committee. At meetings held on April 7 and June 16, 1915, a plan prepared by Mr. George Zabriskie of our Commission was discussed and ordered sent to all the Commissions and Committees throughout the world for their consideration, and it was voted to call a Conference of all the members of all the Commissions appointed in North America, to further the movement for the World Conference and to consider plans for future procedure and especially the plan of Mr. Zabriskie.

This Conference was held at Garden City, Long Island, New York, January 4–6, 1916.

The number of delegates present was as follows:

The Protestant Episcopal Church in the United States of America, 15; The Church of England in Canada, 1; Northern Baptist Convention, 1; Seventh Day Baptist General Conference, 4; National Council of Congregational Churches in the United States, 4; The Disciples of Christ, North America, 8; Society of Friends

in America, 3; General Synod of the Evangelical Lutheran Church in the U. S. A., 5; Methodist Episcopal Church, 2; Moravian Church in America, Northern Province, 2; Presbyterian Church in the U. S. A., 11; Presbyterian Church in the United States, 2; Reformed Church in the United States, 1; United Presbyterian Church of N. A., 2; Executive Committee of the Executive Commission of the Alliance of Reformed Churches holding the Presbyterian System, Western or American Section, 2.

The Conference adopted, after some amendments, the plan which had been prepared by Mr. Zabriskie, and ordered it sent to all the Commissions and Committees throughout the world for their approval. A Declaration, a Statement of the Spiritual Basis of the World Conference and a Plan for Further Procedure in North America, originally prepared by the Rev. Newman Smyth, D.D., were also adopted. Copies of all these will be found in the Appendix to this report. It was felt that the Commissions and Committees already appointed need not wait in complete idleness until the restoration of peace in Europe and the Near East gives opportunity to invite the Communions there to participate in the movement. The plan makes ample provision for the inclusion of Commissions hereafter appointed, and for their effective participation in arranging for and conducting the World Conference.

As North America is less disturbed by the war than any other part of the world, it seemed important that the Commissions here should take up actively the work of preparation in order that material may be collected here which will be of value to the world-wide Central Council. The North American work will be simply that of collecting material and will in no way anticipate the World Conference. As a direct step has now been taken toward the preparation for the Conference, the name of the Advisory Committee was changed to Coöperating Committee. A Committee of seven has been appointed by the members of the Coöperating Committee in conjunction with this Commission to nominate the Preparation Committee provided for in the Plan for Further Procedure in North America. The Committee has met, and is giving due consideration to this very important matter. It has already secured promises to serve on the Preparation Committee from eminent

theologians of the Roman Catholic Church and the Church of Armenia.

The encouraging efforts for reunion within generic groups are continuing, as shown in the Appendix to this report. Most of the movements mentioned in our report to the General Convention of 1913 are continuing and new ones have started.

In concluding our report it may be worth while, at the risk of repetition, to make clear what is the purpose of this Commission. It is to prepare the way for a world-wide Conference between representatives of Communions which confess our Lord Jesus Christ as God and Saviour, concerning questions of Faith and Order.

The Conference is to be *world-wide*, excluding none who come under this description; the meeting is to be a *Conference*, to confer, not to legislate or even to pass resolutions; it is to be a Conference of religious *Communions*, that is, of organized bodies, not of individual thinkers or very small collections of Christians; it is to consider *questions of Faith and Order* which at present divide religious bodies one from another;—of *Faith*, not of opinion, but of what is required or imposed as *de fide*, concerning God and Christ, concerning man and the future world; of *Order*, not of preferential practice, but of matters of discipline with regard to the Ministry, the Sacraments, Marriage and Christian Life.

It is *not* the business of this Commission to take steps to promote actual plans for Reunion, whether in the way of absorption or of intercommunion.

How are we to carry out our purpose?

(1) By preparing for *frank and reverent discussion*, whereby it is hoped it may in many cases be found that differences are capable of explanation;

(2) this to be carried on in a temper of *loyalty* each to his own Communion, contributing of its best, while ready to learn from others;

(3) and all in a spirit of *devotion*, lifting up our hearts to God for His guidance, and with a readiness to follow where He shall guide, at any cost of pride or prejudice or association; in prayer *asking* the guidance of the Spirit of Truth, and (still more) plac-

ing ourselves in the attitude and disposition that will enable us to *receive* that guidance.

The Commission asks to be continued, with power to fill vacancies, and to add to its numbers.

C. P. Anderson, *President,* Bishop of Chicago.
Boyd Vincent, Bishop of Southern Ohio.
Thomas F. Gailor, *Vice-President,* Bishop of Tennessee.
A. C. A. Hall, Bishop of Vermont.
G. Mott Williams, Bishop of Marquette.
C. B. Brewster, Bishop of Connecticut.
Reginald H. Weller, Bishop of Fond du Lac.
Charles H. Brent, Bishop of the Philippines.
David H. Greer, Bishop of New York.
Philip M. Rhinelander, Bishop of Pennsylvania.
William T. Manning, *Chairman Executive Committee,* Rector of Trinity Church, New York.
Alexander Mann, Rector of Trinity Church, Boston.
Francis J. Hall, Professor in the General Theological Seminary, New York.
B. Talbot Rogers, Warden of Racine College, Racine, Wisconsin.
Edward L. Parsons, Rector of St. Mark's Church, Berkeley, California.
Hughell E. W. Fosbroke, Professor in the Episcopal Theological School, Cambridge, Massachusetts.
Seth Low, New York.
George Wharton Pepper, Philadelphia.
Samuel Mather, Cleveland.
Francis Lynde Stetson, New York.
Edward P. Bailey, Chicago.
George Zabriskie, *Treasurer,* 49 Wall Street, New York.
Lawson Purdy, New York.
Robert H. Gardiner, *Secretary,* Post Office Box 1153, Gardiner, Maine.

APPENDIX

PAPERS ADOPTED AT THE GARDEN CITY CONFERENCE

DECLARATION

FIVE years ago the plan of a World Conference of Christian Churches was first proposed. We did not dream then that nation was about to rise against nation and that there would be the present great tribulation, such as hath not been from the beginning of the world until now. The catastrophe which has fallen upon modern civilization may be hastening the time for a united Church to come forth as one power and with one obedience to make the rule of Christianity the law of the nations. For this end we may devoutly trust that beyond all foresight of men a higher leading may prove to have been in the call for a gathering of representatives of Christian Churches of every name and from all lands as the next step toward unity. Its appointed hour shall come when the war shall have burnt itself out. In the new age, born of the travail of the nations, shall be found the new occasion for the Christian reconstruction of society. The vastness of the opportunity is the measure of the obligation of the Church of Christ. It is now the bounden duty of organized Christianity, in repentance for its sins, and with an entire devotion, to make ready the way of the Lord. For the American Churches this supreme obligation begins at home. To do our full part we must study seriously, as we never have done before, the things that make for peace. In the profound humility of the highest and hence broadest vision of the Church of God and its world-wide mission in this generation, as representatives of our respective Communions we would here renew our mutual assurances of coöperation in promoting the ends of the World Conference, and declare our earnest expectation that through the way of conference, which we have entered, we may be led to know what is the good and acceptable and perfect will of God for His Church throughout the world.

SPIRITUAL BASIS OF THE WORLD CONFERENCE

I. The basis of the proposed World Conference is the faith of the whole Church, as created by Christ, resting on the Incarnation and continued from age to age by His indwelling Life until He comes.

II. The invitation of the World Conference appeals directly to the Christian conviction of the essential and indestructible wholeness of the one Church of God throughout the world. "I am the vine, ye are the branches," said the Lord to His disciples. "Christ's Body, the fullness of Him that filleth all in all," said the Apostle to the Gentiles. "Fellowship with us in the life that was manifested," declared St. John. This primitive Christian consciousness of the oneness of the Church found expression in the earliest use of the word Catholic: "Wherever Jesus Christ is, there is the Catholic Church," said Ignatius at the beginning of the first century after Christ. This abiding consciousness of the oneness of the Church was confessed in the creed of the ancient Catholic Church. It remains alike in the faith of the Holy Orthodox Eastern Churches and the Roman Catholic Church. Notwithstanding the controversies of the period of the Reformation, these great words are ever repeated throughout the confessions and declarations of faith of the different Communions, "One holy universal Church, the communion and assembly of all the saints, . . . the unity of the Catholic Church;" [1] "One catholic or universal Church;" [2] "which Kirk is catholic, that is, universal;" [3] "The catholic or universal Church;" [4] "One Church in the world;" [5] "The holy universal Christian Church;" [6] "The visible Catholic Church of Christ;" [7] "We believe in the holy catholic Church;" [8] "Also they believe and teach that one Holy Church is to continue forever." [9]

III. The call of the Spirit of Christianity for a World Conference at this epochal hour is given in Our Lord's new commandment of love; it is the call of Christ's love for a whole Church to carry salvation to the whole world.

IV. The Method of Conference. It is simple as it is most Christian. It is for each communion to think and to act in terms of the whole. It is positive; for in and through our relation to the whole Church may we rightly and finally determine our relations to one another. It is negative only in so far as it protests against the fact of continued schism.

[1] First Helvetic Conf. (1536). [2] Belgic Conf. (1561). [3] Scotch Conf. (1560).
[4] Westminster Conf. (1647), also Conf. of the English Baptists (1677).
[5] Conf. of the Waldenses (1655). [6] Easter Litany of the Moravian Church (1749).
[7] Savoy Declaration, Cong. (1658). [8] Declaration of the National Cong. Council (1871).
[9] Augsburg Conf. (1530). The Methodist definition of the Church is the same as that of the Church of England. Similar citations might be added from the various catechisms and other minor or repeated declarations of faith.

THE PLACE AND FUNCTION OF THE NORTH AMERICAN PREPARATORY CONFERENCE

This work is initiative and preparatory, but not final or determinative for the North American Preparatory Conference or other Conferences. No action taken by this Conference should be construed as in any way limiting the power of the Council of Commissions, when it is appointed, to arrange for and conduct the proposed World Conference.

THE PREPARATION FOR THE WORLD CONFERENCE

The measures which require determination and the means to be adopted for the ends desired may be summarized as follows:

The Preparation of the Subject-Matter for the World Conference.

We have to consider what we may do to secure the contributions to it from all the Communions participating in the World Conference. These will comprise statements of the general agreements and chief divisive differences, the reconciling principles and all possible working plans and approximations toward unity.

In general, the larger questions for conference are related to these subjects:

I. The Church, its nature and functions.
II. The Catholic Creeds, as the safeguard of the Faith of the Church.
III. Grace and the Sacraments in general.
IV. The Ministry, its nature and functions.
V. Practical questions connected with the missionary and other administrative functions of the Church.

We are not prepared to discuss these problems until diligent search shall have been made in all directions for the ways and means of reconciliation. Not to set our most competent men at this work together would be for us to be found wanting in the church statesmanship which existing conditions require. For the World Conference to meet without such preparation might be for it to end in confusion of tongues. It is desirable that some initiative in this direction should no longer be delayed.

NORTH AMERICAN PREPARATION COMMITTEE

I. The members resident in North America of the Coöperating Committee in conjunction with the Commission of the Protestant Episcopal Church shall appoint a committee of five or more of its members, who shall appoint as soon as possible a Preparation Committee of theologians, canonists and other persons, who need not be members of the Coöperating Committee. The Preparation Committee shall be deemed a sub-committee of the Coöperating Committee. Vacancies may be filled and additional members may be appointed by the Chairman of the Coöperating Committee on the recommendation of the Preparation Committee.

II. It shall be the duty of the Preparation Committee to secure from each of the Commissions in North America the following data:

(1) a formulation of questions touching Faith and Order, in accordance with the provisions of Section 3 of the general Plan, which reads as follows:

> 3. Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be
>
> (*a*) held in common by its own Communion and the rest of Christendom, and
>
> (*b*) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.
>
> Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

(2) to compile with respect to each Communion a bibliography of works of recognized value tending to expound its teachings;

(3) to prepare a report exhibiting the agreements and the differences between the several Communions;

(4) to enlist the coöperation of each Commission;

(5) to report to the Coöperating Committee from time to time.

III. The Preparation Committee shall be at liberty to suggest such topics, propositions or questions touching Faith and Order as in the light of its studies it may think suitable for consideration by the World Conference.

IV. The material collected by the Preparation Committee shall be at the disposal of the Council of Commissions [1] whenever it shall be organized.

[1] See the Plan for the World Conference, page 19.

The Preparation Committee may also appoint such committees as it may deem advisable.

V. The Preparation Committee may promote conferences of representative men of different Communions in the interests of the World Conference.

VI. The Preparation Committee may appoint a publication committee.

VII. The Preparation Committee shall convene meetings of the North American Preparatory Conference whenever it shall deem it expedient.

The North American Preparatory Conference, meeting at Garden City, New York, January 4–6, 1916, adopts the following plan of procedure in preparation for the World Conference on Faith and Order:

PLAN FOR THE WORLD CONFERENCE

1. A Council of the Commissions or Committees or other official representatives of the participating Communions shall be formed.

Each Commission or Committee or other authority shall be entitled to appoint one delegate, and, in the first instance or from time to time, to appoint one additional delegate for each half million communicants of its own Communion, not to exceed fifty delegates in all: provided, that the common convenience be consulted by appointing no more delegates than are deemed necessary to adequate representation. Each Commission or Committee or other authority shall provide for filling vacancies in its own delegation.

2. The Convener of the Council shall be the delegate, or, if more than one delegate be appointed, the senior delegate of the Commission of the Episcopal Church in the United States, unless otherwise ordered by that Commission. Whatever number of delegates respond to the call shall be competent for the transaction of business. The Council shall organize, elect officers and appoint committees, and adopt rules of procedure, as it shall think fit. Any Commission from time to time may appoint any person not a member of the Council to act in place of any representative of such Commission not able to attend any meeting or meetings.

Absolute unanimity shall not be necessary to the determinations

of the Council; but, after the analogy of the ancient canons, it shall endeavor to act, so far as practicable, with substantial unanimity.

3. Each Commission, Committee or other official representative shall proceed, with such expert assistance as it may think fit, to formulate the propositions of Faith and Order which it considers to be

(*a*) held in common by its own Communion and the rest of Christendom, and

(*b*) held by its own Communion as its special trust, and the ground upon which it stands apart from other Communions.

Two or more Commissions, Committees or other official representatives may unite in formulating propositions.

4. The Council shall select a Board of Advisers. Care shall be taken that the several families of Christian Faith and Order be adequately and justly represented on the Board: not necessarily that one or more Advisers be chosen from each Communion of Christendom, but that one or more shall be chosen from at least each of the generic groups into which Christendom is divided.

The propositions of Faith and Order formulated by the several Commissions, Committees or other official representatives shall be referred to the Board of Advisers, who shall deduce the points that appear to be held substantially in common and those which appear to be regarded as grounds for separate organization. The Council may also appoint such other committees as it may deem advisable.

5. As each successive Communion associates itself with the movement for a World Conference, its Commission or Committee or other official representatives shall proceed to formulate its own propositions. The Council (which from time to time will be augmented by the addition of representatives of other Communions as they come in) will increase the number of members of the Board of Advisers as circumstances require; and this Board shall continue to coördinate the propositions of the several Communions as they are received.

6. Whenever the Council shall deem it opportune, the Board of Advisers shall be invited to state questions of Faith and Order for the consideration of the World Conference. Upon their reports the questions shall be formulated by the Council, subject to revision and amendment by its authority as circumstances shall require.

7. The Council shall have power to designate the time and place for holding the Conference and to make the necessary arrangements. The Call of the Conference, and other communications relative to it,

shall be issued to the participating Communions by the Council, or under its authorization.

8. Each participating Communion shall appoint its own deputies to the Conference in its own way. The basis of representation in the Conference shall be determined by the Council at the time of the call thereof.

9. The questions formulated for the consideration of the Conference shall there be discussed with a view to bringing about an effectual mutual understanding of existing agreements and differences between Christian Communions concerning questions of Faith and Order, as the next step toward unity.

10. Amendments to this plan may be proposed to the Council by any Commission or Committee or other official representative; and if approved by the Council, either in the form proposed or with variations, they shall take effect and the plan shall thereupon be amended accordingly.

MOVEMENTS TOWARD REUNION

A REMARKABLE Conference to consider the reunion of American Methodism was held at Evanston, Illinois, in March, 1916, attended by leading representatives of the Methodist Episcopal Church, the Methodist Episcopal Church South, the Methodist Protestant Church, the Methodist Church of Canada, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church. The proceedings, full of interest, have been issued in book form, entitled "A Working Conference on the Union of American Methodism," and published by the Methodist Book Concern, New York and Cincinnati.

The General Conference of the Methodist Episcopal Church at Saratoga Springs, May 16, 1916, endorsed the proposed union with the Methodist Episcopal Church South and the Methodist Protestant Church, and a committee was appointed to confer with the representatives of those bodies. The proposal will come up before the General Conference of the Methodist Episcopal Church South in 1918, and then the Northern Conference will meet in adjourned session to pass upon it.

The Methodist General Conference, Saratoga, New York, May 27, 1916, instructed its commission of twenty-five, which is to negotiate with the Southern Methodists relative to a possible combination, to extend the plan also to the United Brethren, the Methodist Protestant Church and any other churches the board desired.

At the Primitive Methodist Conference held in Nottingham, England, in 1916, a commission of enquiry was appointed to investigate the possibility of union with the United Methodist Church.

The Presbyterian Church in Canada has voted, by a large majority, to accept the proposed union with the Methodist and Congregational Churches of Canada, which had been accepted three years ago by those two bodies.

The South India United Church has been formed by the union of the Presbyterian, Congregational and Wesleyan Methodist Churches in South India and has appointed a Commission on the World Conference.

Several other important meetings have been held in Australia of the Congress on Union of Churches.

Representatives of the various Presbyterian Churches in the United States met in Philadelphia, in March, 1916, to confer as to reunion.

Definite action was taken at the General Conference of the Disciples of Christ, in October, 1914, toward the reconciliation of the bodies within that Communion.

The Committee on Church Coöperation and Union of the Presbyterian Church in the U. S. A. and the Commission on Christian Union of the Disciples of Christ have made an important declaration as to points of agreement between their Churches.

The Conference of the Evangelical Association, in 1915, urged greater effort for union with the United Evangelical Church.

The Church of the Brethren and the Progressive Brethren are in conference through Committees.

The Norwegian Lutheran Synod adopted in May, 1916, the constitution providing for union with the United Norwegian Lutheran Church and the Hauges Norwegian Lutheran Synod, which had already been adopted by the United Norwegian Lutheran Church and since by the Hauges Norwegian Lutheran Synod. The united body will be known as the Norwegian Lutheran Church of America.

There are a number of movements among other Lutheran bodies, in the United States and Canada, looking toward closer union.

The National Free Church Council in England voted in March, 1916, to present to the several Free Churches the proposals of the Rev. J. H. Shakespeare, M.A., for a federated united Free Church of England.

In June, 1914, the Archbishops' Committee in England met representatives of the Commissions of the Free Churches and appointed a sub-Committee to prepare a tentative statement of agreements and differences. Notwithstanding the distractions of the war, that sub-Committee has prosecuted its labors with diligence and with an earnest desire to bring about a better mutual understanding, and the result of its efforts is most encouraging. The sub-Committee reported in February, 1916, and, though its statement is not official and has no authority beyond that which is justly due to the names of the eminent signers, it is an admirable example of what can be done. This report is as follows:

Towards Christian Unity

Interim Report of a Sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commissions, in connection with the proposed World Conference on Faith and Order.

A Movement has been initiated in America by the Protestant Episcopal Church, which has been widely taken up by the Christian Churches in the United States, to prepare for a world-wide conference on Faith and Order with the view of promoting the visible unity of the Body of Christ on earth. And in response to an appeal from those who are coöperating in America a committee was appointed by the Archbishops of Canterbury and York and commissions by the Free Churches to promote the same Movement in England.

The originators of the whole proposal recommended in their outline of methods to be followed that "informal conference and other interchanges of views between members of different Christian Communions be encouraged and promoted in order to prepare the way for the achievement of the purpose of the proposed conference." Accordingly a conference of the Archbishops' Committee and of certain members of the Commissions of the Free Churches chosen for this purpose has met on different occasions for mutual counsel. This conference appointed a sub-committee to draw up propositions alike of agreement and of difference; those so appointed have prepared the three-fold statement which follows. At a subsequent meeting the conference gave a general approval to this statement and agreed to its publication on the following understanding:—

(1) That for the exact wording the sub-committee should alone be responsible.

(2) That the statement is offered not as a creed for subscription, or as committing in any way the churches thus represented, but as indicating a large measure of substantial agreement and also as affording material for further investigation and consideration.

Part I. A Statement of Agreement on Matters of Faith

We, who belong to different Christian Communions and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spirit-

ual and rational creed and life for all mankind. We express them as follows:

(1) As Christians we believe that, while there is some knowledge of God to be found among all races of men and some measure of divine grace and help is present to all, a unique, progressive and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets, "in many parts and in many manners," and that this revelation reaches its culmination and completeness in One Who is more than a prophet, Who is the Incarnate Son of God, our Saviour and our Lord Jesus Christ.

(2) This distinctive revelation, accepted as the word of God, is the basis of the life of the Christian Church and is intended to be the formative influence upon the mind and character of the individual believer.

(3) This word of God is contained in the Old and New Testaments, and constitutes the permanent spiritual value of the Bible.

(4) The root and center of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God—His nature, character and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, the last things, and Christian life and duty, individual and social: all these cohere with and follow from this doctrine of God.

(5) Since Christianity offers a historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds: and these Creeds both in their statements of historical fact and in their statements of doctrine, affirm essential elements of the Christian faith, as contained in Scripture, which the Church could never abandon without abandoning its basis in the word of God.

(6) We hold that there is no contradiction between the acceptance of the miracles recited in the Creeds and the acceptance of the principle of order in nature as assumed in scientific enquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods.

PART II. STATEMENT OF AGREEMENT ON MATTERS RELATING TO ORDER

With thankfulness to the Head of the Church for the spirit of unity He has shed abroad in our hearts, we go on to express our common conviction on the following matters:—

(1) That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society — His body with many members — which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity.

(2) That our Lord ordained, in addition to the preaching of His Gospel, the Sacraments of Baptism and of the Lord's Supper, as not only declaratory symbols, but also effective channels of His grace and gifts for the salvation and sanctification of men, and that these Sacraments being essentially social ordinances were intended to affirm the obligation of corporate fellowship as well as individual confession of Him.

(3) That our Lord, in addition to the bestowal of the Holy Spirit in a variety of gifts and graces upon the whole Church, also conferred upon it by the self-same Spirit a Ministry of manifold gifts and functions, to maintain the unity and continuity of its witness and work.

PART III. A STATEMENT OF DIFFERENCES IN RELATION TO MATTERS OF ORDER WHICH REQUIRE FURTHER STUDY AND DISCUSSION

Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remain differences in respect of these matters:—

(1) As regards the nature of this visible Society, how far it involves uniformity or allows variety in polity, creed and worship.

(2) As regards the Sacraments — the conditions, objective and subjective, in their ministration and reception on which their validity depends.

(3) As regards the Ministry — whether it derives its authority through an episcopal or a presbyteral succession or through the community of believers or by a combination of these.

We desire to report accordingly and we submit:—

(1) That this report be made known to the public.

(2) That further enquiry should be directed to examining the implications in the matter agreed, and to the possibility of lessening or removing the differences by explanation.

(Signed) G. W. Bath: & Well: (*Chairman.*)
E. Winton:
C. Oxon:
W. T. Davison.
A. E. Garvie.
J. Scott Lidgett.
J. H. Shakespeare.
C. Anderson Scott.
Eugene Stock.
Tissington Tatlow (*Hon. Sec.*).

February, 1916.

TREASURER'S STATEMENT

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For Three Years since the General Convention of 1913

August 1, 1913. Balance of Cash		$159.01
Receipts		
J. Pierpont Morgan (balance of $100,000)	$74,019.49	
Seth Low, New York	500.00	
Sundry small miscellaneous receipts	40.58	
Rt. Rev. C. P. Anderson, D.D., Chicago	25.00	
Rt. Rev. Bishop Balfour, Basutoland, South Africa	14.55	
Cash	14.38	
Christ Church, Roanoke, Virginia	13.50	
Archbishop Antonius, Kharkov, Russia	10.00	
Rt. Rev. P. M. Rhinelander, D.D., Philadelphia	10.00	
Rev. Alan G. Whittemore, Maine	10.00	
New Church Club, Boston	10.00	
Miss Mary E. Clarkson, Philadelphia	8.00	
James H. Pershing, Denver	5.00	
Mrs. H. S. Macomber, Boston	5.00	
Anonymous	5.00	
Rev. Percy V. Appleby, England	5.00	
Miss Maria Bowen, Cambridge	5.00	
Mrs. Frances MacLean, England	4.87	
Bishop of Queensland, Australia	4.87	
Rev. Dundas Harford, London	4.85	
Bishop of Truro, England	4.85	
Miss Marion DeC. Ward, Boston	4.00	
W. A. Spencer, Cincinnati	4.00	
E. J. B. Salter, Winnipeg	2.50	
Mrs. T. R. Seddon, New Zealand	2.44	
Mrs. Margaret Rumboll, England	2.44	
Rev. E. H. Clark, Oregon	2.00	
Rev. T. J. Cullen, Illinois	2.00	
Deaconess Gertrude J. Baker, South Dakota	2.00	
John W. Thomson, Massachusetts	2.00	
St. Philip's Church, Chicago	1.65	
Miss A. M. L. Smith, London	1.22	
Stanley Harvey, Melbourne, Australia	1.22	
Miss M. E. Nevile, England	1.22	
Miss Curtis Hayward, England	1.22	$74,749.85
Carried forward		$74,908.86

Amount brought forward		$74,908.86
Miss R. Saumarez Smith, England	$1.22	
Holy Trinity Church, Chicago	1.19	
M. F. C. Honoré, England	1.01	
Rev. C. Paterson Smyth, Brantford, Ontario	1.00	
W. R. Bidleman, St. Louis	1.00	
Fletcher Clark, Jr., Massachusetts	1.00	
Mrs. Ivan M. Green, Virginia	1.00	
R. J. Shires, Alberta	1.00	
Mrs. Rebecca Willets, New York	1.00	
Rudolph Homer	1.00	
Rev. E. Kriel, Wisconsin	1.00	
Alfred Steel, Rhode Island	1.00	
J. P. Stephens, North Carolina	1.00	
Arthur W. Manuel, Brazil	1.00	
Rev. E. N. Joyner, North Carolina	.25	
Interest on balances, U. S. Trust Co. of N. Y.	2,635.47	$2,650.14
		$77,559.00

Payments

Office rent, Secretary	$900.06	
Office equipment, furnishings, typewriters, multigraph, addressograph, and other supplies	4,133.71	
Lighting	19.47	
Printing and stationery	12,591.35	
Postage, including stamped envelopes	6,716.97	
Newspaper clippings	102.57	
Telegrams	66.62	
Extra typewriting, letters, etc.	29.85	
Translations	2,317.38	
Salaries of employees in Secretary's offices	9,516.66	
Express	24.47	
Traveling expenses of members of Commission	5,125.61	
Expenses connected with Garden City meeting and report of proceedings	536.66	
Books, periodicals, etc.	107.67	
Miscellaneous	861.32	
	$43,050.37	
Balance of cash on deposit with United States Trust Company	34,508.63	$77,559.00

September 1, 1916

GEORGE ZABRISKIE
Treasurer

The Publications previous to this were:

1. Report and Resolution of the Protestant Episcopal Church suggesting the Conference, and Report and Resolutions of the National Council of the Congregational Churches of the United States looking to Reunion with the Protestant Episcopal Church.
2. Report and Resolution of the Protestant Episcopal Church suggesting the Conference.
3. Report of April 20, 1911, of the Committee on Plan and Scope of the Commission of the Protestant Episcopal Church.

12. The World Conference and the Problem of Unity. By the Rev. Francis J. Hall, D.D.
13. Letter to the Council of the Old Catholic Churches in Europe.
14. An Official Statement by the Commission of the Protestant Episcopal Church.
15. Prayer and Unity.
16. Questions of Faith and Order for Consideration by the Proposed Conference. By the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont.
17. A Bibliography of Topics related to Church Unity. By the Rev. F. J. Hall, D.D.
18. Unity or Union: Which? By the Rt. Rev. P. M. Rhinelander, D.D., Bishop of Pennsylvania.
19. The Conference Spirit.
20. The Manifestation of Unity. By the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago.
21. List of Commissions appointed up to October 22, 1915.
23. Report to the General Convention of 1913 of the Protestant Episcopal Church by the Commission appointed by that Church.
24. A First Preliminary Conference.
25. Report of the Committee on Church Unity of the National Council of Congregational Churches, 1913.
26. A World Movement for Christian Unity. By the Rev. Lefferd M. A. Haughwout.
27. Second Meeting of the Advisory Committee. Report of the Second Deputation to Great Britain. The Call for a Truce of God.
28. The Object and Method of Conference.
29. A Manual of Prayer for Unity.

30. North American Preparatory Conference, Garden City, Long Island, New York, U. S. A., January 4-6, 1916. Report of Progress, by the Secretary. Opening Address by the Rt. Rev. C. P. Anderson, D.D.

Numbers 4-11, inclusive, and 22 are translations of Number 2 into Modern Greek, Latin, Italian, Russian, Swedish, German, French, Dutch and Spanish.

PRAYERS

The following are the Prayers which have been suggested for Public and Private Use. They may be obtained, printed on a card, in any quantity, on application to the Secretary, Robert H. Gardiner, Post Office Box 1153, Gardiner, Maine, U. S. A.

PRAYERS FOR THE PEACE AND UNITY OF THE CHURCH

O LORD Jesus Christ, Who saidst unto Thine Apostles, Peace I leave with you, My peace I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.